

ELIAH'S
WISH:
A PRAYER FOR
DEATH.

A Sermon preached at the
Funerall of the Right Honoura-
ble Viscount Sudbury, Lord
BAYNING.

By RO: WILLIAM D. D. Chaplaine to
his Maiesty.

Vita vite mortalis. spes vita immortalis. Aug.



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ELIAS

WISH

A PRAYER FOR

THE

Church of the Holy Trinity

in the City of New York

on the 1st of January, 1850

by the Rev. Mr. [Name]

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To the Right Honourable
ANNE, Viscountesse of
Sudbury, &c.

Right Honourable: .



His *exiguous Tract* belongs vnto you by a manifold Right: First, it is a Sermon of Elias, and whether should Elias goe for succour but vnto the widow of Sareptah? such an one are you, a Noble Patronesse of the Prophets; besides you haue a sad interest in it, as being preached for him, who when hee obtained the Lawrell left you the Cypres; not to lament him, (for it is a kind of enuy to bewaile those in happinesse) but your owne hard condition vnder the miserable title of a widdow. Last of all, as the Egiptian law made women Recluses, forbidding them to goe abroad;

The Epistle Dedicatory.

broad,; so custome barring noble widdowes from ceremoniall and solemne sorrow, confining them to closset mourning (secret greefe is most sharpe, and teares shed in priuate as they fall lesse visible, so lesse forced) it had beene inhumanity in mee to deny you reading of what you could not heare. Accept then these lines wherein you may behold so true a Portrayture of your deceased Lord, that those which enuyed him cannot obiekt flattery, nor such as lou'd and honour'd him, detraction to the Pencill. Thus hauing fullfilled your desired wish, I fall to my owne wishes, which are, that whether you remaine in the disconsolate estate you are as Anna did, or God hath designed you to bee a Ruth, the fundatresse of another Noble family, the God of Heauen who hath already giuen you the blessings at his left hand, Honour, Riches, and all endowments adorning your sexe, may adde length of dayes in the practice of Religious duties, and charitable deedes, untill hee bring you to the blissefull vision of himselfe : so hee prays who is

Your deuoted Beadf-man,

RO: WILLAN.



To the Reader.

HAVING by much importune labour received from Noble hands, a Coppy of this Sermon; out of a confidence that one passage therein, celebrating our first Benefactor Viscount Sudbury, may doe good to the Library of Syon Colledge, whereof I am a Keeper, I have adventured without consent of the Author to put it upon thy censure, not doubting if I can procure his pardon; to promerit thy thankes, and so Farewell:

From Syon Colledge
Aprill 12. 1630.

Thine
Iohn Spencer.



ELIAH'S VVISH.

I KINGS 19. 4.

*It is now enough O Lord, take my soule, for
I am no better then my Fathers.*



Here are no thoughts more wholsome then those of death, nor any lesse frequently possessing the mindes of men; wee thinke of death as the Athenians did treate of peace, neuer but when we are in blacks: As they which aduenture to the *Indies* take not so much
B into

into their considerations how many shippes haue beene swallowed in the waues, as what some few haue gotten by the voyage: So it is with vs, we seldome meditate of the Millions dead before vs, but of the small Remainder suruiuing with vs. They report that the birds of *Norway* flye faster then the fowles of any other Countrey, not because nature hath giuen more nimblenesse or agility to their wings, but by an instinct they know the dayes in that Climate to bee very short, not aboue three houres long, and therefore they make more haste vnto their nests: Strange that birds should make such vse of their obseruation, and wee practically knowing the shortnesse of our liues, yet make no haste to our home, *the house appointed for all liuing*: This God complaineth of: *The Storke knoweth her appointed time, but my people know not the Judgement of the Lord*: And by another, he wisheth their vnderstandings were not so deordinate as to forget their last end.

Our

Iob 30.23.

Ier. 8.7.

Deut. 32.29.

Our eyes behold all things, yet see they not themselves but by reflection in a looking glasse. Here are two looking glasses; one vpon the Hearse, informing vs that neither Wisedome, nor Honour, nor Wealth, nor Strength, nor Friends, nor Physicke, nor Prayers, are sufficient Parapets to shelter vs from the stroke of death. Here is another looking glasse in the Text, expressing the miserable condition of our liues. If all the inuentions of Hieroglyphicall learning (which St. Origen, Hom. 7. in Exod. compared to the Jewes Manna, falling downe in round and little Cakes, yet affoording good nourishment) so they in small shadowes conueyed excellent wisedomes. If all of them had strained their wits for an Embleme, to decipher the wretched estate of a liuing man, they could not come neere the patterne in the Text. Doe but paint *Elias* sitting vnder the Iuniper tree in a forlorne posture with his face betweene his knees, The Motto, the words of the Text,

It is now enough, O Lord, take away my soule; for I am no better then my Fathers, and you haue life portrayed to life. Elias was the first man, vnto whom God resigned his key of life, and gaue him power to raise the dead. Elias was the sole man, whom God honoured with a Charriot for his conueiance into the other world. Elias was the second man e'lected to represent heauenly glory vpon earth, at the transfiguration of our Lord Iesus, and this man whilst hee was in this life, was weary of his life, and puts vp a Supplication to almighty God to take it from him.

The words containe a Prayer; Good is the proper object of prayer, we may deprecate euill, but pray onely for that which is good. This prayer is for death, which in it selfe is neither good nor euill. That we may the better conceiue the true scope, it is fit that wee should take into our considerations these three particulars.

ELIAH'S Wish.

5

- 1 { The motives preceding and producing the Prayer.
- 2 { The Arguments enforcing the Prayer.
- 3 { The third and last, The Prayer it selfe.

A question will be asked in the Porch & entrance, is *Elias* in earnest? would he live or dye? If he would live, why doth he beg death? If dye, why did he shun death by flying into the wildernesse? One Executioner from *Jesabell* would haue giuen him his longing. The satisfaction is easy: It is some comfort when a man is overcome, that hee bee conquered by a noble enemy *Aeneæ magni dextra cadis* —

David was vnwilling to dye by the fury and malice of *Saul*, contented to receiue it by the hands of his friend *Jonathan*. If there bee iniquity found in mee, kill mee thy selfe, 1 Sam. 20. 8. but bring mee not to thy father. As *Moses* rod lying vpon the Ground had the shape, and poyson of a serpent, but in his owne hand it lost that affrighting figure, and venemous quality: so death from *Jezabell* was an vgly serpent in *Elias* apprehensi-

Cant. 5. 14.

on, but from the hand of God a *Caduceus* a wand to waite him into a better life: The hands of the spouse are full of Rings beset with Iemmes, the *Berill*, and the *Hyacinth*: God his hands are full of blessings, full of all goodnesse, death it selfe which seemes to bee a priuation of God, from his hand, must needs be good from whom no euill can descend. This may qualify his eschuing death by *Jezebell*, but being past danger, and out of his Persecutors reach, what were the motives to desire it now? *It is now enough.*

The Expositors do vary, finding not only feuerall but contrary motives: some make it the euaporation of a discontented minde, the weaknesse of a frayle man: others attribute it to the deuotion of an holy man, I will strike these seuerall flints, each of them may afford a sparke to enlighten our text.

Chrysost. ad
Olimpiadem.
Sermo de Elia
& Petro.

Chrysostome in his Rhetoricall way demands: where is that spirit of *Elias*? wher that terrible countenance that put *Achab* to

ELIAH's *Wish.*

7

to silence? where is that tongue the gouernesse of the Elements? why sits he pulling vnder a tree wooing death which will not come at his call? Hee answeres by a similitude: As a strong gale of wind filling the spread sayles of a ship hurries it from the intended port: so a violent gust of feare rushing vpon the Prophet draue him into this sad melancholy. *Eu-*

cherius propounds it another way, Whence came his potency to worke wonders? whence his weaknesse to be weary of his life? his power was from God, weaknes was his owne: God gaue him a parcell of his power (marke I pray) his bare word brought a drought vpon *Palestine*, his prayer like a burning Feauer entred into the bowells of the earth, and scorcht vp lakes, Riuers, Springs, fountaines, and left no moisture in them; but being left a small while to himselfe all his courage is dried vp to nothing. From hence 2. lessons:

First, that no prerogatiue of greatnes,

no

Vnde tam potens, vnde tam infirmus? Eucherius super locum.

no profession of holynesse exempt men from common infirmities: where is that Heretike *Pelagius* belching out this contagious poyson, that a man may attayne such perfection as to bee free from all weaknesse, and when hee prayes for forgiuenesse of sinne, it is rather *humiliter* then *veraciter*? Let him looke vpon *Elias* and bee confounded. As the Curtezian *Lais* sayd, Philosophers knockt at her gate as well as others: so the best of men are ouertaken: To goe no further then our patterne: The seer is fallen blinde, the guide hath lost his way, the charmer is stung by the serpent, the man of God becomes a man of passion, fayling in the common Rules of ordinary goodnesse and wisdom, for good and wise men may pray for better times then those they liue in; but beare with patience all sinister and sad euent, whereas our great Prophet whines and repines, deuoyd of hope that any alteration should better his condition, & because the world will
not

ELIAH'S Wish.

9

not be guided by the Polestarre of his direction, hee will stay no longer in it: Oh lett the weakenesse of a Saint be our warning; greene wood will warpe and shrink, if seasoned tymbre hold not out, and slender tressells must giue way when strong pillers bend vnder the burden: Especially it behooueth vs, which is the next poynt of instruction, neuer to bee so deiected at the view of our fraylety as to forbear our resorting to God in prayer. *St. Iames* to encourage Christians to that holy duty brings in this very example, *Elias was a man subiect to the like passions as wee are: Elias* body was a clod of earth as ours is, his minde obnoxious to the same perturbations, yet he prayed, so let vs: for God is not the God of *Elias* onely, but a God rich in mercy to all that call vpon him. So I passe to the second motiue as the prayer proceedes from a Zealous deuotion.

Caietan his Glosse is that he was more affrayd of Gods honour, then of his owne life,

*Plus timuit
honori Dei
quam viua sua.
Caietan. super
locum.*

v. 10. 14.

life, and this is grownded vpon the reiterated Apology he makes vnto the Angell being in the wildernesse, *The children of Israel haue forsaken thy Couenant, throwne downe thy Altar, slayne thy Prophets; I, euen I am left alone, and they seeke to take away my life.* By which it is probable his feare and care was cheefely for the honour of God, least in the ouerthrow of his Person after so signall a victory and noble Conquest and triumph ouer Idolatry, the Orthodox Religion might suffer some reproach or diminution. *Elias* was the liuely patterne of Heroike Zeale; *Chrysostomes* opinion is that soone after God tooke away *Elias*, lest his Zeale should destroy this inferiour Globe: he was so seuerely against sinne that hee tooke no compassion of the sinners; so the God of mercy least fire and stubble should dwell together, he remoued him to the Company of blessed and holy spirits where he might see all good & no euill. St. *Paul* seemes to taxe *Elias* & he doth it with a *Notandum*,
 Note

ye not what the Scripture saith of Elias, that he Rom. 11.2. made intercession to God agaynst Israel? Good men pray for sinners not agaynst them: Abraham prayed for the wicked Sodomites, and doth Elias pray against the Idolatrous *Jsraelits*? Jeremy prayed assiduouly for his nation till hee was forbidden to pray any more, and did Elias pray for the vexation of his country? The Husbandman in the Parable entreateth his Master to spare the vnfruitefull tree, doth Elias wish the destruction of men? vndoubtedly holy men haue mercifull not cruell bowells, when they call for punishments, they are medicines, not execrations, but predictions either by outward afflictions to procure their conuersion, or by death to intercept the progresse of sin, or by some wholsome example to terrifie others from the like offence.

So Elias did, and so he might pray against *Jsrael*. And it is no maruell he prayed agaynst them, for he bends his Zeale agaynst himselfe: rather then he would liue to see his God dishonoured, hee is

willing to resigne his pretious life: This should bee the affection of all Gods Seruants, to hold nothing so deare as the honour of theyr Master. Let me parallell this story with another like it, of *St. Chrysostome*. *Elias* was persecuted by *Iezabell* a Queene, *Chrysostome* by *Eudoxia* an Empresse, both threatened with death: The holy Father taking it into his meditations writing to his friend, thus hee Resolues, What if the angry Empresse banish mee my natie soile and sweete country? all the earth is the Lords, and I shall be as neare to heauen any where, as at *Constantinople*: what if I bee throwne into the sea? *Jonah* prayed in the whales belly: say I shall bee sawne asunder, the noble Prophet *Esay* vnderwent that condition. What if my head bee taken from my shoulders? *Herodias* heeles trip't off *Iohn Baptists* head: what if I bee stoned to death? *Stephen* the Proto-martyr passed to heauen through a showre of stones: Suppose my Bishopricke be taken away, I will remember

Job:

Chrysostomi
Epist. ad Ciri-
acum.

Job: Naked came I out of my Mothers wombe, and naked I will returne. Memorable is that in *Iosephus*, when *Titus* had taken and sackt *Jerusalem*, the Priests came & begged their liues of him: that mercifull Prince and Darling of mankind caused them to bee slayne as degenerate wretches, that would ouerliue their Temple and their Religion; hee is not worthy of life who will not aduenture it for the author of life.

*Iosephus lib.
6. de bello
Iudaie.*

To conclude this second motiue, lett vs alwayes haue that preparation of mind in the phrase of *Tertullian* to retaliate blood with blood: our Sauour in great plenty shed his most precious blood for vs, bee wee ready to spend our liues for him, and with *Paul* and *Barnabas* to ieopard them for his Gospell: although our liues in respect of his are but stubble to Pearle; yet being the greatest oblation wee can offer, it will bee most acceptable, most rewardable: The losse of life for his cause is the sauing of it. *Elias* sute for death was neuer

*Cruorem cyth-
ore reponere.*

14 ELIAH'S *Wish.*

granted, he neuer died at all, but was conueyed not into Earthly Paradise, the Deluge made that pleasure desolation; nor stayed he in the Aeriall Heauens, too vnquiet and disconsolate a place amongst Stormes and Thunders, Lightnings and Tempests. *St. Chrysostome* saies, it affrighted the Prince of the Ayre to see him ride so gloriously through his quarter. Nor did he rest among the Spheres to be rapt and whirled about by their diurnall motion; not to the highest heauens, that Prerogative was reserued for the Worlds Saviour: no Souldier triumphs before his Generall, but God translated his enflamed *Zelot* and earthly *Seraphin*, into a happy and blessed estate, in the bosome of *Abraham*, with this Priuiledge, others were there before in soule; hee both in soule and body.

Now proceede wee from the Motiues forerunning the Prayer, to the Reasons attending vpon it.

You haue heard of some, as of *S. Paul*,
clo.

eloquently pleading without any Advocate to saue his life, before *Felix, Festus,* and *Agrippa*, and by an Appeale taking truce with death: But here is one in the Text pleading for death, and finding Reasons why he should liue no longer. His Arguments are in number two.

The first is drawne from the satiety of life: *It is now enough*, as if hee should say thus in effect:

I haue liued long *enough* to my selfe, long *enough* to my Countrey. First, to my selfe, it pleased thy diuine goodnesse, by making mee an instrument of thy glory to aduance my owne, so as I shall leaue an high reputation and a venerable name to all posterity: and for my Countrey, such thy mercy, by my meanes they enioyed much good; spirituall good, I reclaimed them, (although they bee now relapsed) from Idolatry to the Seruice of thee their true and onely God: I was the Reformer of their corrupted manners; my rugged Robes and hairy Habit condemned their
proud

proud attyre; my austere and strict life, taught them to amend their loose and licentious conuersations: As a retyred Heremite I sequestred my selfe from humane society, to let them see 'twas lesse dangerous to dwell among brutes then beaftiall men. And for good temporall, I turned their drought into Raine, and their famine into Plenty, hauing in my whole course equalled, nay, transcended the period of Mortality, *It is now enough O Lord.*

His second Argument is drawne from the common law of nature: *I am no better then my Fathers, my Ancesters in time, my Predecessors in profession are all arriued at their wished Port; why shouldst thou prolong my dayes by miracle, sometimes appointing the Rauens (those vncleane birds by thy law) and vnnaturall in their kinde, to be my Caters, as at the brooke Carith? Sometimes by multiplication of the old store, or by creation of new provision, turne meale barrels into Granaries,*

ries, and cruets of oyle into Fountaines, as at the Widdowes of *Sareptah*. I desire not the producing of my misery, the preservation of my life by extraordinary wayes, let me passe O Lord the common way of all my Fathers, *For I am no better then my Fathers.*

Obserue in *Elias* Arguments, his method, and modesty, how orderly hee rankes his Reasons: There goes a *sufficit* before *tolle animam*: Hee doth not aske death of God vntill hee hath performed great seruice vnto the Lord in his life; for it is a preposterous course to demand wages before the worke bee done: Rest comes after labour, no Souldier looks for a donatiue vntill the warre bee ouerpast; no Marriner cals for a faire winde vntill his vessell bee full fraught: It is no matter how long or how short our liues be, but how good. The Morall man saw this; Life is long enough if full of good: *S^t. Austins* similitude expresseth this well, As a Musitian carrying long vpon one
D string,

*Augustin.
Epist 28.*

string, little vpon another, his lightest touch makes not perhappes so loude a sound, but as sweet an harmony: So in God his Consort, (who, as the Prophet speakes, keepes true time,) they make as good musicke, that is, glorifie God in their calling, vnto whom he vouchsafeth a short life, it being both *ornatus & ordinatus cursus*, as they who enioy the longest.

The Sunne and Moone those Fountaines of light, and guides of time, fulfill their courses in a short season: The dimmer Planets are a longer while wheeling about. The Scripture compares our life to Hearbes and Flowers,

A Flower is *Res* $\left\{ \begin{array}{l} \text{Spectaculi,} \\ \text{Spiraculi:} \end{array} \right.$

Delighting our eyes with various colours, pleasing our sense with sweete fauours, but withall of a fading substance: Say they escape the browsing mouth of the beast, the pruning knife, the plucking hand, the nipping ayre, the violent winde; they will wither of themselves.

Of

Of such mettall are wee made: Imagine wee could be free from *Asaes* Gowt, *Naamans* Leprosie, *Jorams* *Iliaca* passio, *Jobs* vn-
sauory breath, *Hezekiahs* botch, *Lazarus* biles, the woman of *Syrophenis*s dysen-
tery, *Publius* Feuer, and all diseases whereof the body of man is a *Lazaretto*,
and Receptacle; *Galen* found in one little part of the eye an hundred severall infir-
mities: could all these be auoyded, yet our bodies of their owne accord would
moulder into earth from whence they came. Since they are Flowers, vse wee
them like Flowers, which last long if they bee distilled into sweete waters:
distill wee our liues into holy and vertu-
ous Actions; distill them into the works
of Piety; distill them into the workes
of Charity, this is the way to make a
short life last long; no *Babylonian* Tower,
no *Egyptian* Pyramis, no *Rhodian* Colossus,
no *Mausolian* Tombe, no *Triumphall*
Arche, no life-counterfeiting Statua, can
giue such life of memory, as a life it selfe

Wisd. 3. 15.

transacted in worthy designs, for, Glorious (sayes the Wiseman) is the fruite of good labours, perpetuall is the memory of the Righteous, one generation proclaiming their vertues vnto another. So then haue wee in our allotted stations serued God in vprightnesse, and sincerity of heart, haue wee endeauoured in the utmost extent of our ability to doe good, to our Religion, our King, our Countrey, our Brethren? is there a *sufficit* in our liues? Wee must hold our life in patience, but wee may put death in our prayers: when *Paul* may say hee hath fought a good fight, kept the faith, finished his course, then he may come to his *Cupio dissolui*: When *Hilarion* can alleadge his 70. yeeres employment in the seruice of God, then he may say, *Egrederet anima mea*, go out my soule, why shouldst thou feare approaching vnto him whom thou hast serued so long? when *Elias* can plead a *sufficit*, then *tolle animam* may come after it. O the secure life of good men, when death

Hieronim. in
vita Hilarion.

O vita secura
Vbi mors expectatur absq;
formidare, ex-
sistatur cum
descedine, imo
exoptatur cum
deuotione.
Bern.

death is expected without feare, entertained with chearefull welcome; nay prayed and wished for with sweet devotion.

In the second Argument take notice of his modesty, he esteemes himselfe (though wonderfully qualified) *no better then his*

Fathers: If some small portion of *Elias* modesty were left in the world, any blush of vertuous bashfulnesse, the vile would not, in the Prophets phrase, presume aboue the Honourable, nor the vpstart so highly disdain their Ancesters, preferring the false and fading beauty of recent opinions, before the amiable wrinkles in the face of aged truth. St. Paul says he serued God from his elders and progenitors; from whom hee receiued his being and existencie; from them hee tooke his piety and religion; and he commends the deriuative faith of Timothy, descending from his grandmother *Lois*, and his mother *Eunice*; And here *Elias* making honourable mention of his Predecessors, tels vs wee owe vnto them a double me-

2, Tim. 1. 3.

mory; First, of their liues, as Adamants to draw vs to the imitating of their vertues: Secondly, of their deaths, as monitors to put vs in minde of our owne mortality.

All vertues Morall and Diuine haue beene by our Ancestors most fully exemplified: when a Poet would encourage a young Sparke to noble vndertakings, hee doth it by this very way:

Virgil.

Te Pater Aeneas, & auunculus excitet Hector.

Let thy father *Aeneas* and thy vncke *Hector* bee thy Guides. Would you learne faith and confidence in God? thinke vpon your Predecessor *Abraham* the Father of the faithfull; Desire you to leade a pure, chaste life? thinke vpon your Predecessor *Ioseph*; Would you meekly sustaine afflictions of minde, and tormenting diseases of body? thinke vpon your Predecessor *Iob*; would you bee zealous in the cause of God, and his Orthodox truth? thinke vpon your Predecessor *Elias*. The *Wifemen of the East* had but one Starre

to guidethem vnto our Sauours cradle,
 but we so many of our Predecessors, as
 haue led holy and Regular liues; so ma-
 ny Starres enlightning our way, so many
 Loadstones to draw vs vnto goodnesse;
 our Ancestors hauing runne their Race,
 resigned the torches of their life, and
 withall left vs the lampes and lights of
 their example.

*Sicut cursores
 vitas lampada
 tradunt, Lu-
 cret.*

2. It is very good and wholsome for
 them also, who spend their dayes in sinne
 and vanity to reflect their eye vpon theyr
 Predecessors: Let the couetous ayming at
 wealth, and doing no good with it, thinke
 vpon his Predecessor *Nabal*, who tenne
 dayes together lay as a block without
 fence, motion, or shew of life. Let the
 Ambitious aspirer thinke vpon his Prede-
 cessor *Absolon* meeting with a tree in the
 forrest, which heard not his fathers *Caueat*
 for his life, but became the Reuenger of
 his ingratitude, and the fatall instrument
 of his destruction. Let the Lasciuious
 wanton wallowing in sensuall delights,
 thinke

thinke of his Predecessor *Zimri* dying in the act of his sinne: Let the Capacious Funnell, able to do as much alone, as *Zerxes* multitudinous Army, dry vp an *Hellepont*, thinke vpon his Predecessor *Balthazar* perishing in his carowling Bowles: Let the vayne-glorious boaster, proud of what is not his own, think of his predecessor worm-eaten *Herode* cut off in the midst of his glorious Harangue. And let all true Repentant sinners thinke on theyr Predecessor *Dauid*, whose bed swamme in teares, and of the three silables reconciling his angry God vnto him; of his Predecessor *Peter*, recouering more grace by weeping, then hee lost by sinning; of his Predecessor *Mary Magdalen*, who became a *Lebete Phiala*, of a Cauldron seething and boyling in lust, a Christall viall of pure Chastity. And let all disconsolate soules flying with *Elias* for shelter to the Iuniper tree, thinke of their Predecessor *Iesus*, who dyed on the tree: vnder his Crosse is the true shade.

Oh

Oh good, and desirable is the shadow vnder thy wings Lord *Iesus*; there is the safe Sanctuary to flye vnto, the most comfortable refreshing of all sinne and sorrow; whatsoeuer cups of affliction this life propines vnto vs is nothing to the bitter draughts hee dranke vpon the Crosse who inuities to heauen: Let vs all thinke of our Predecessor treading the Paths of death before vs; wee haue erred with our *Fathers*, wee are Pilgrimes and strangers vpon earth as all our *Fathers* were, wee must dye as our *Fathers* did; *For we are no better then our Fathers.*

Bona & desiderabilis vmbra sub alis tuis, Iesu vbi tuum fugientibus refugium, gratum fessis refrigerium.
Bern. Hom. 2. super Missus est.
Quantum libet notis anxietatum patres vita praesentis.
Propinet afflictio, parua toleramus, si ex cordamur quid biberis ad patibulum qui inuitat ad celum. Sid. Apollinar. lib. 9. Epist. 4.

The third and last part is, the prayer it selfe, *Tolle animam*; out of it there doe naturally flow these two Corollaries.

The first, that life is no such lewell, but a good man may finde time and cause to bee weary of it, or else *Elias* had neuer bene at *tolle animam*. The second, that there is a more blessed life after this life, or else *Elias* could not haue bene so mad as prodigally to cast away his life present. To the first

Life may be considered two wayes : First, as God at first gaue it : Secondly, as we now enioy it. The life which God gaue had five prerogatiues ; two without man ; three within him ; without him God and his blessed Angels to protect him ; besides, Paradise the pleasing seate of his Habitation : Within him, Knowledge, Righteousnesse, and Immortality ; his knowledge exceeding ours in three particulars. First, in amplitude and extent, reaching to God, the creatures, and himselfe. Secondly, in the excellent manner, not as we by coniecturall probability deriued from effects, but by euident demonstration out of the causes. Thirdly, for duration or continuance ; ours is gotten with difficulty and easily lost, either by discontinued intermission and cessation, or the braine and fancy may be distempered, as in a Phrensy, or the memory dulled as in a Lethargy. Secondly, man was created Righteous, that Righteousnesse was the rectitude and integrity of the whole man, whereby his soule was obedient

dient vnto God, his body to the soule. This was the Crowne and Diadem of mans life. *Thou hast Crowned him with glory and worshippe, adorned him with grace and holinesse*: An happy life was that, wherein *Methusalem* liuing almost a thousand yeeres should not haue offended once; whereas now the most righteous man fals seauen times, that is, often-times a day. Lastly, that was a kinde of Immortall life; a thing is said to be incorruptible three wayes: First, in respect of the matter, either which it hath not, as the Angels are immortall, those pure and immateriall substances; or in respect of the matter which it hath, as the Heauens, the matter whereof they are made, being insusceptible of any forme but one. Secondly, in regard of the forme; so the body of *Adam* was immortall: as the widowes oyle lasted in the cruse without diminution, so might his body haue endured without corruption, and that by the third the efficient cause, not by any inherent quality, or disposition in the body,

but by a supernaturall dowry of the soule. God endewed the first soule with such a powerfull vertue, as enabled it to preserve the body whereto it was vnited, from corruption, as a Candle enlightens the lanthorne wherein it is contained: So the blessednesse of the soule reflecting vpon the body should haue kept it in perpetuall vigour and health. That was a free, noble, innocent, liuely life; *But man being in Honour, forgot his God, and lost this life.* What is the life we now enioy? take a short view, of the seuerall ages, of the seuerall estates, of the inseparable adiuncts of our life, and you will finde meerely to liue is no great happinesse.

In the Ages.

First, an Infant, that's a life of pittie, tenne months close prisoner in the dungeon of the wombe, not beholding the light, which when hee comes into, how sadly he salutes it, presaging his hard welcome, shaming that hee is naked, lamenting that hee is borne, repining that he is borne to misery: then if his cradle proues not his coffin, hee liues a child, that's

that's a life of folly, in his speech, thoughts and actions; youth succedes, that's a life of sinne, reason is weake, passion strong, concupiscence itcheth, lust rageth, sinne reigneth: Manhood the flower of all, is a life of vanity, *Man in his best estate is altogether vanity.* Lastly, an old man, that's a life of death: The Apostles word is of *Abraham & Sarah*, when they were old, they were as dead; the head is gray, the face withered, the skinned wrinkled, the limmes stiffe, the stomacke weake, the memory frayle, the body crooked, the vitall powers decayed, the spirits spent; this is the life in ages; what is it in callings?

*Senectus sen-
tina vitæ
Chrysoſt.*

Man liues eyther single, and that is a free life but vncomfortable, or he takes a wife, wedlock is the schoole of Patience; demure *Sarah* chid with *Abraham*, bleare-eyed *Leah* wrangled with *Jacob*, scornefull *Micol* scoffed at *Dauid*, stubborne *Vashtai* will not come at *Ahassbuerus* call, and tis no better in the men: Discreet *Abigail* lights vpon a churlish *Nabal*; *Pilat* was as vnkind a husband as an vnrighteous

In the calling,

Judge, denying his wife the life of our blessed Sauour. This life is eyther priuate or publike, the priuate is simply the best; *Joseph* saw it when hee aduised his brethren rather to continew Shepheards, then to stay with him in *Pharoahs* Court: Old *Barzillay* found it refusing *Dauid* his courteous offer, and would not exchange his priuate *Roguel* for tumultuary *Jerusalem*. The Oracle accounted him the most happy man of his time, who liuing vntill hee was purely old; neuer did see any house but his owne. Whether we eate the bread of carefull industry, or the sweete vnswet-for bread of an vnacquired patrimony in the most retired, quiet, plentiful condition, something still fallles out verifying that of our Sauour, *Sufficient to the day is the sorrow of it.*

The publike life is eyther in Church or Common wealth: The Churchman whether in Chayre or cure leades a laborious, an enuious, a dangerous life, his labour neuer at an end. *Dauid* tunes his Harp to driue away *Sauls* Melancholy, and hee darts

darts his Iauelin at him; a liuely Emblem of the Pastor & most people. When *Elias* prayers haue procured a blessing from heauen, his best reward is a Cave in the wildernesse. *St Augustine* wept when hee tooke holy Orders, & they were Prognosticating teares forerunning his infinite paynes in washing Blackmores, whose fowles were more tawny then their hides; His perpetual bickerings and encounters with Hereticks, for such was God his especiall prouidence, that hee and *Pelagius* should come into the world much about one yeare, that the Antidote might be contemporall to the poyson; His wearisome employment in determining secular causes, for then very good Christians beleeued their suites, could not be happily ended, vnlesse they came through the cleare and sinceare hands of vpright Churchmen. 'Twas a graue witty conceyt of one of the Pope *Vrbans*, who putting his Rochet on, wondred that being made of so light stufte it was so ponderous & weighty: Aboue all, affrighting is that speech of

Chry=

*Deus donorum
promptus ac-
tor, sed impor-
tunus exactor.
Bern.*

*Nazianzen. in
laudem Cipri-
ani.*

*Inspice quod di-
scis sub his
tenuibus mem-
branis dignita-
tis quantum
mali latet.
Sen. Epist.
115.*

Chrysostome : Of all men (sayes hee) I could wish, there were no day of iudgement, why so? Others shall answer for themselves alone, but I for my people, as *Judah* was pledge for *Beniamin* ; so many Talents as God giues, so many torments if they be not well employed. There is but one comfort in that calling, they doe co-operate with God in reducing soules vn- to himselfe. In the Commonwealth, great places are like Pictures, fairest, furthest off, looke vpon them at a neere distance, and there lyes vnder the thinne skinne^b of Honour and dignity, a vaste corps of trouble and vexation. Let all Histories be searched, diuine, humane. *Moses* the first Gouvernor of Gods people, so tyred with the cumber of his place, as he desires to be rid of his life : *Kill mee Lord, and I will accompt it for a fauour.* *Augustus* had relinquished his Soueraignty, as soone as he obtained it, but for the pride of his wife *Liua*. *Dioclesian* did surrender it, and turning Gardiner, found his Plants more pliable then his people : and *Charles* the fifth,

fifth, enjoyed more sweete repose in a Monastery then in a Monarchy. As in Supreme, so in subordinate Gouvernors, Hee that with care and conscience doth execute the duties of his place, although hee liue vpon drowisie *Poppies*, and stupifying *Mandragora's*, shall hardly get time for secure rest, but bee like the *Roman* who in all his life had neuer leasure to keepe Holiday. You^d *Pethabiabs* who are at the Kings hand in matters concerning the People, did it become modesty to risse your secret thoughts, you haue your share in *Elias* his prayer, when iust commands are more questioned then obeyed, and sincere Actions meete with sinister interpretations; when common and easie burthens are not borne with dutifull chearefulness, nor publike cares sweetened with benigne acceptance; nay when all possible endeaour that people may lead godly, quiet, and peaceable liues, is performed, and requited with murmuring instead of blessing, is not this enough to produce *Elias* Wish? Euen the poore beasts

*Quam adno-
dum pecoris
fatigatis, & lo-
cior domum
gradus est.
Sen. de Clem.*

In the ad-
iuncts of life.

Aug veh lau-
dabili. &c.

*Tota me terras
aut peccatum
aut sterilitas.*

beasts when they are weary make haste home. Thus passeth Man's life in the callings.

The Adiuncts of life are two { *Sinne,*
Misery.

In my priuate meditations vpon this Point, I purposed to describe vnto you the Actions wherewith the sinfull life of man is distained, but when I surueyed the liues of wicked men, so many sinnes presented themselves, that I knew not where to ranke them, so vgly in shape as I durst not looke vpon them; and when I considered the liues of the best, and the ^awoe denounced vnto the most laudable life of men, that the whole life of a deuout ^bSaint was but sinne and barrennesse; I stood amazed vntill I remembered there was a veyle to couer them, the Integument of Christ his Righteousnesse, and a Sponge to blot them out, God his meere Mercy, and mans true Repentance. What a Torment is it to a good Soule to be perpetually strugling with his naturall corruptions, neuer to haue truce with Sa-
thans

thans Temptations, and to see and suffer, nay sometimes to bee infected with the sinnes of others? And this is our inevitable condition till with *Elias* we haue cast off the mantle of mortality. As for Misery, as a Center in a Circle meetes with euery line in the Circumference: So Man receiues punishment from God, from Angels, Deuils, and euery single creature, the very Gnat hauing a sting to torment him. Oh blessed Lord, are all our liues in the seuerall Ages so variable, in the Callings so troublesome, in the Companions so intollerable? what remains but with *Elias* to thinke of another life, and with *Nazianzen* to bury the Miseries of this life in the hope of future Felicity; which is the second Corollary, and last point.

*Nazianz. in
Funere patris.*

It must bee so that there is another life, for here they liue many times the longest liues who were not worthy to liue at all, Here the Israelites make the bricke, and the *Aegyptians* dwell in the howses; *David* is in want, and *Nabal* abounds; *Sion* is *Ba-*

bylons captiue. Hath God nothing in store for *Joseph* but the stocks? for *Esay* but a saw? will not *Elias* adorne the charriot better then the Iuniper tree? will not *Iohn Baptists* head become a Crowne as well as a Platter? Surely there is great Retribution for the Iust, there is fruite for the ^aRighteous: God hath Palmes for their hands, Coronets for their heads, white Robes for their bodyes, hee will wipe all teares from their eyes, and shew them his goodnesse in the land of the liuing. Of the infinite happines in that celestiall life, how should I speake? Earthly *Ierusalem* was portrayed by *Ezechiel* vppon a Tile, so cannot the Heauenly bee: *St Austin* wrote two and twenty bookes of the City of God, how can I bring into the last gasp of an howre, the vnity, the plenty, the Beauty, the holynesse, the felicity thereof? when he himselfe confessed after all his endeavour, all that can be said is but ^aa drop to the Sea, and a sparke to a fire. This for your comfort: *St John* found ^btwelue gates in it, open day and night to entertaine

*Maiores illie
accipimus
quam hic aut
operamur aut
patimur. Ci-
prian. lib. 4.*

Ezechi. 4. 1.

*Seilla de Mari,
seintilla do
foco,*

Reuel. 2. 1.

taine departing soules, repairing thither in the true faith, accompanied with an holy conuersation: The blessed Angels standing Sentinels for their guard and conduct. A^c *Grecian* at his death thus *Corcidas.* cheered vp himselfe, I shall goe among Philosophers, to *Pythagoras*; among Musicians, to *Olympus*; among Historians, to *Hecateus*; among Poets, to *Homer*: a poore Heathenish and Pagan comfort, like *Polyphemus* whistle hanging about his necke when his eyes were boared out: Meere morall vertue may finde great reward on earth, and lesse torment in hell, but true good is from Christ; His precious blood opened Heauen for them onely which belecue in his sauing name; And they are sure to goe among the Patriarks, to *Abraham*, *Isaacke*, and *Jacob*; among the Prophets, to *Moses* and *Elias*; among the Kings, to *Dauid*, *Hezekiah*, and *Josias*; among the Apostles, to *S. Peter*, and *S. Paul*; amongst the Martyrs, to *S. Stephen*, and to the innumerable society of Saints, and Angels, whither, as wee ought piously to

*Nihil bonum
sine summo bo-
no. Ansel.*

beleue, hee is transported to whom wee performe these sad Obsequies.

I hope there is no Auditor in this high Assembly so vnequall as to suppose this Text chosen as a iust paralell to the Honourable party deceased; for alasse, they agree onely in the *ὁμοιωτάτης*, that as *Elias*, so he was a man, subiect to many infirmities; of which if any curious eare desire to heare, he will be deceiued. I do not remember when *David* made *Sauls* Epitaph proclaiming his vertues, that he touched any of his errors, those hee washed away with his teares, and the God of mercy hath pardoned; what God hath put out of his memory, ought not to remaine in ours: Yet I say confidently because truely, malice it selfe could fasten no funereous crime vpon his life. As when a tree is fallen, you may coniecture what breadth it bare, and how farre it spread, by the vacuity & emptinesse of the place where it stood: So if wee consider him hewen downe by death, as a Christian, as a Subiect, and as the Father of a Family, he will

will appeare a Cedar and no Shrub. The light of Starres and glittering of Diamonds is borrowed from the Sunne, all humane titles are nothing, which receiue not their lustre from Piety and Religion. For his Religion he was neither superstitious nor factious, but hee serued God in that Way which Papists call Heresie, and Nouellists formality, a true member of the *English* Church; hee thought of our Church as *Dauid* of the Tabernacle, that it was very amiable; he embraced her holy doctrine, reuerenced her comely Orders, loued her painfull Preachers. If due obseruation of Gods Sabath; if frequentation of Gods house, attention in hearing, deuotion in prayer; if an eare open to Reproofe, and a mind willing to Reforme what hee did amisse; if strong paines in sicknesse meekely borne, bee outward signes to know a good Christian, such was hee: I adde, if workes of Charity and Almesdeedes which *Daniel* held a meanes to redeeme sinne, and *St. Paul* accounted an acceptable Sacrifice, these

these wanted not. Hee hath to the building of an Hospitall in the place of his birth, giuen competent maintenance for the releefe of tenne poore people to the worlds end. That Noble Act of his I remember with ioy.

He was the first Benefactor to the Library of *Syon Colledge*, *Samuel* his *Ramath*, where by the pious care and zealous industry of that graue and Reuerend Diuine, *M. John Symson* (who, as *Camillus* was called a second *Romulus*, merits the title of a second Founder (maugre the opposition of an enuious *Sanballat*) a most Stately roome is erected for the benefit of the worthy Preachers of this Honourable City of *London*, but wants the Furniture of bookes. Bookes are the Riuers of *Paradise* watering the earth: The dew of *Hermon* making the vallies fertile; The Arke preserving the *Manna* pot, and *Moses* Tables; the Monuments of ancient labours; the Baskets keeping the deposited Reliques of time so as nothing is lost: The Magazine of Piety and Arts. A Souldier

Vide Sixtum
Senens in pro-
em. Bibliothec.

dier without Armes may bee valiant, but not victorious; an Artisan without his instruments may bee skilfull, but not famous; *Archimedes* is knowne by his Spheare and Cylinder. A Preacher without bookes may haue some zeale, but little knowledge to guide it. *S. Paul* himselfe although so inspired, found as much want of his bookes as of his cloake in winter.

To ayme at Learning without bookes is with the *Danaides* to draw water in a siue.

*Haurit aquam
cribris celerius
absq; libris.*

What were it for this wealthy City to reare

vp a Library equall to that of *Pisistratus* at *Athens*, of *Eumenes* at *Pergamus*; of *Pto-*

*Absidue repe-
runt quas per-
dunt Belides
videt, Ovid.*

lomey, at *Alexandria*? Were the meanes of your industrious Preachers answerable to their mindes, this good and great worke needed no other supply, for they like *Pla-*

to would giue 3000. *Græcian* pence for three small volumes of *Pythagoras*, and

with *Hieronime* emptie their purses by purchasing *Alexandrian* Papers; and

*Nostum mar-
supium charia
Alexandria
enacuatur.
Hieronim.*

with *Thomas Aquinas*, rather haue *Chryso-*

stome vpon *St. Mathew*, then the huge City of *Paris*. O that you knew the fly & cru-

ell Arts of our Aduersaries in corrupting

G

bookes,

bookes, so as if the ancient Fathers were now aliue, they could not know their owne elaborate workes: you would at any rate purchase true and ancient Coppies for your Preachers, that from them you might receiue true and ancient doctrine. Remember the losse at *Heidelbergh*, and seeke to repaire it by following his Noble example, who in this particular shewed what affection hee bare to Religion and Learning.

As a subiect hee was exemplary, in this age wherein liberty is made an Idoll, and obedience an exile; infinite occasions of State, ineuitably requiring priuate supplies, hee was neuer wanting to his duty: His cleere iudgment informing him that hee must ~~not~~ bee a silly Passenger in a storme at sea, who regards more his owne trifling fardles, then the preservation of the ship wherein hee goes. He knew well that iust Princes haue power to tame the vnruely, and meanes to guerdon obedient subiects, and hee found it. For modestly and humbly carrying his inferior condition, he heard the Gouvernors voice, *Friend*

fit

fit up higher, and the Honour conferred
vpon him in his life accompanyes him
to his herse: for see a priuate funerall, but a
publike mourning; the great Officers of
state, and many noble Peeres solemnising
his farewell.

*Prinatum su-
nus, fletus puba-
licus. Ambro.
in funere Sali-
ri.*

As a father of a family God gaue him
many felicities, a noble wife, equalling her
Parentage by her vertues (for a generous
feedes rise according to their planting)
hopefull children, the pillers of his house,
a fayre Patrimony encreased by his indu-
stry (for I will giue you no false cobby of
him) Hee was no prodicall *Otho* knowing
how to waste not how to bestow; but a
Cato, of whom *Plutarch* sayes, he held this
for a Maxime, 'Twas onely for widowes
and Orphans to suffer any diminution in
their estates. He knew that frugality is
the pursebearer to bounty, and proui-
dence a surer sanctuary against want and
debt, then the Temple of *Diana* at *Ephesus*,
and as sure a way to preserue possessions
in ancient names, as the *Leuiticall* law a-
gainst alienations. *St Bernard* preaching
the funerall Sermon for *Gerardus* the

*Generosa
semina in ortus
exurgunt suos.
Sen: Trag:*

*Perdere scis
donare nescis.
Tacit.*

*Bernard in
obitu Gerardi*

*Magnus in
minimis*

Steward of his Abbey at *Clare Vallis*, a-
among many commendations giues him
this, that he was great euen in little mat-
ters, his care and circumspection extend-
ing to the smallest atome of affayres: The
deceased Lord was a *Gerardus* in his fami-
ly, and 'tis no meane or petty prayse, it
being an argument both of an accurate
iudgment, and a strict conscience, vnwil-
ling to suffer; much more to offer any
wrong: Happy is hee that deserues the
title to bee *fidelis in minimo* faithfull in a
litle, hee shall be made a Ruler ouer many
Cityes. Thus he liued, perhaps not wish-
ing death with *Elyas* before it came, but
entertaining it as a Messenger from Hea-
uen to call him to the Supper of the
Lambe, whither hee is now gone from
the vally of teares to the mount of happi-
nesse, from the labours of the seruant into
his Masters Ioy. Vnto that Blessed place
where no Satan shal tempt vs, no sin defile
vs, no sicknes annoy vs, no death destroy
vs, God Almighty for his mercyes sake
in Iesus Christ bring vs: To whome be
ascribed &c.

FJN JS.

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